

best adults.
 reasoning of 4 sort of infidels per se
 affords of 4 sort of adults of 4 sort.



figs & pears

Defi. Defi. Defi. in nuda

It, maioris quam paucis

but man infidel

Cum privilegio Regie Maiestatis.

22. no ionizit.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

illo die, quo dormabis, nigris omnino gestabis, nisi panem
et aquam, et computa quantitate cibi, quoniam ceteris
diebus non estur. Et ab, sumptus dicit illig, quoniam
factus est ab, et ponas, et dabis videtur, puerillo.
aut in q. i. f. d. Gersonius g. cont. Iovin. a. li. i. /

quam sita sit dignitas, quia ostendit, quod
dignitas in rebus eligi non potest. Et
prima, quod ex se non potest. et debet esse falsa. prima est
secunda, quod ex se non potest. videlicet non est ad arbitrium

3
A SERMON,
OR
HOMELIE, TO
Mooue Compassion to-
wards the Poore and needie
in these times:

Vpon the wordes of the
Apostle, Heb. 13. ver. 16.
To doe good. &c.



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A
SERMON VPON
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to moue compafsion towards
the poore and needie in
these times,

Heb. 13. verſe 16.

To doe good and to diſtribute forget
not: for with ſuch ſacrifices God
is well pleaſed.

I Could wiſh with Laſtantiuſ, that
we had as many good doers, as
we haue good layes: for then
ſhould I be more ſparing of my
wordes, and you more plenteous
in your works. But for as much
as the deuotion of many reſteth
in the eare, and their Religion in their lips: ſo that
it nei-

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it neither troubleth their hearts, nor their handes: the Apostle would haue vs to forget that olde lesson of onely saying well, which euerie truant hath learned, and to remember this new lesson of doing good, wherein is more hardnes.

In the Apostles time the Loue of many was wahren colde, and in our time the Charitie of most men is frozen by, so that it is now high time to blow by the dead sparkels of Loue, and to kindle the cold coales of Charitie, least the light of one be quite put out, by doing of euill, and the heate of the other bee cleane extinguished, by forgetting to doe good: For there are some so laually and prodigall in doing of euill, that they can not remember to doe good, and there be some so pinching and sparing to doe good, that they haue forgotten to giue Almes: Therefore to preuent both the one and the other, I haue chosen this text, which prouideth both for the one and the other.

Verse. 16

To doe good, and to distribute, forget not: for with such sacrifices God is well pleased.

These wordes containe an Exhortation and a Reason.

The Exhortation in these wordes:

To doe good, and to distribute, forget not:

The Reason in these words:

For with such sacrifices God is well pleased

In the Exhortation we must consider two things, the Manner, and the Matter.

The

The Manner in these words, Forget not:

The Matter in these wordes, To doe good and to distribute.

1 To doe good in generall:

2 To distribute in speciall,

The Reason hath fower Motiues or Inducements.

First, we thereby become sacrificers.

Secondly, our good workes are sacrifices.

Thirdly, they are well pleasing sacrifices.

And fourthly, they are well pleasing to God.

First, concerning the Manner, the Apostle saith, Forget not:

When Simonides professed to teach Themistocles the Art of Memorie: I had rather, saith hee, thou wouldst teach me the Art of Oblivion: for I remember wel that I would remember: but I can not forget that I would forget. It were hard to say (if Simonides were our master) whether wee had more neede to bee taught to remember, or to forget: for we remember the things wee should forget, and againe we forget the things we should remember.

Now in the Memorie there are two Faculties, one to Conceave, & the other to Retaine, both which are required of vs; if wee will bee good profitients in Gods schoole.

Moses therefore dealing with the Israelites (a people of hard conceyte, and of weake retaining) who did neither easily acknowledge, nor firmly keepe in memorie Gods benefits, requireth both of them, Remember and forget not. But Salomon speak-

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I cut. 9. 7.

ing to the young man, whose Conceite is quicke, and Retention firme, giueth him onely a bare memento: Remember thy maker in the daies of thy youth. But here the Apostle distrusts rather our Retentive facultie, than our Conceauing, putteth vs in mind, that it is not sufficient for vs to haue good Notions and conceites, but we must also make such deepe Impressions and perfect obseruations of good things, that wee may bring them forth into execution and acte, therefore he saith to vs, Forget not.

Deut. 6. 6.

Pro. 3. 3.

Exod. 28. 4.

So then, this lesson may not bee forgotten: It must be as a Frontlet on the forehead, as a Chayne about the necke, as a Bracelet about the armes, as the Stoanes of Remembrance vpon Aarons shoulders, as the Brest plate of Iudgement vpon his heart, and as the golden Belles at the skirtes of his garment. That whether wee goe in or out: whether wee lye downe or rise vp, it may be alwaies before our eyes, and sounding in our eares, and not onely bee in our mouthes, but also be engraue in our harts.

Concerning the matter, the Apostle would haue vs:

To doe good in General: And to Distribute in Speciall.

First for the generall, Forget not to doe good.

Mans life is both a warfaring, and a wayfaring vpon earth, neither of which respects will suffer vs to be Idle: Whether we consider the manifold toyles that are incident to our life: In which respect Iob saith: Man is borne to labour, as the sparkels flye vppwards. For that punishment was laide vpon Adam:

Iob. 7. 5.

In

In the sweate of thy face shalt thou eate thy bread: And the Psalmist saith to the godly man: Thou shalt eate the labour of thine owne hands. And he that is laborious and industrious, is wise: But hee that is slouthfull and carelesse, is the Sonne of confusion:

Gen. 3. 19.

Psal. 128. 2.

Prou. 16. 5.

Whether we consider the Negotiation and traffike, that is enioyned vs, for the attaining of the kingdome of heauen; or the labour & trauell for the husbanding of Gods Vineyard: In which respect Christ saith in one parable: Be trading till I come. And in another parable: Why stand yee heere all the daye Idle? Goe ye into my Vineyard.

Luc. 19. 12.

Mat. 20. 19

And indeede, if we be true Christians, wee must not be Idle at any hand, for that is inordinate walking, against which the Apostle saith: If any man wil not labour let him not eate, and hee testifieth of himselfe, That he did not eate any mans bread for nought, but laboured night and day with his owne hands.

2. Thes. 3. 6.

verse. 11.

Much lesse may we be Idle in Gods Vineyard: that is, in the duties of Christianitie: See that yee be doers of the word, & not hearers only, deceiuing your owne selues: For if any man heare the word and doe it not, hee is like (sayth Saint James) to a man, beholding his bodily face in a Glasse &c. And our Sauiour Christ, in the Gospel compareth Such as heare his word, and doe it, To a wise builder, that sets his house vpon the Rocke, & contrariwise, Such as heare his word, and doe it not, To a foolish builder that sets his house vpon the Sand. And surely these Idle professors shall neuer come into the kingdome of heauen, but shall bee condemned for hypocrites, Who draw

James. 1. 22.

Mat. 7. 24.

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Eſay 29. 13.
Mat. 15. 8.

drawe nie to God with their lips, but their harts are farre from him.

Mat. 20. 19,

Luc. 19. 13

Luc. 13. 6.

If therefore we ſit all the day idle, as the loyters in the Parable, we ſhal neuer receiue our penny: Or if we hide our Talent, as the idle ſeruant, it ſhall not onely bee taken from vs, but we alſo ſhalbe condemned. Or if we bee like the fruitles fig tree in the middeſt of the vineyarde, barren from yeare to yeare, we ſhalbe cut downe.

Ierome.

Bernard,

Therefore while we haue time let vs doe good, that as S. Ierome ſaith, the Deuil may find vs occupied, for he is not eaſily ſnared of the Deuil, who is occupied in ſome good exerciſe: For if we be eyther idle or not well occupied: there are as Bernard ſaith three kindes of ſeuell, or matter fit to take fire in man, and fit to burne and conſume vs, if they be not quenched with the waters of life: The firſt, is the ſtubble of vncleane thoughtes: The ſeconde, is the hay of wicked wordes: The thirde, is the woode of vnlawfull workes: The laſt of theſe caſt Adam out of Paradife, and the laſt of theſe will caſt vs into hell. But thanks be to God who hath in Chriſt, as out of Paradife, ſent out three Riuers of life, to quench this threefolde ſeuell of ſinne: The firſt, is the fountaine of his Mercie, to cleanſe our vncleane thoughtes, there is the water of Remiſſion. The ſecond, is the fountayne of his Wiſedome, to ſeaſon our vnſauory wordes, there is the water of Diſcretion: The thirde, is the fountaine of his Grace, to water the plants of our good workes, there is the water of Deuotion: Euen the cuppe of Saluation
if J

(if I may so call it) compounded of faith and workes:
 Not of faith without workes, for that is a dead car-
 kas. Iam. 2. 26. Not of workes without faith, for
 they are not acceptable: For without faith it is im-
 possible to please God. And againe, whatsoeuer is
 not of faith is sinne. But if there be a fulnes of faith
 as it were Dauids sling, and an aboundance of cha-
 ritie, as it were Dauids scrippe: wee shalbe able to
 beat downe sinne, as the great Goliah, and enemy
 of our soules.

Heb. 11. 6,
 Rom. 14. 23.

1 Sam. 17.

Now if we will know what is good? and what
 it is to do good? then heare what the Apostle saith.
 The Law is holy, & the commandment is holy, and
 iust, and good. So then, to do the will of God, is
 to doe good: to walke in his commandements, is to
 doe good: which commandementes teach vs, To
 liue soberly, iustly, and godly in this present life: So-
 berly, in regard of our selues, that we doe not disho-
 nor: or defile our owne bodies: Iustly, towardes
 our neighbours, that we violate not them in name,
 body, or goods: Religiously, towardes God, that
 we hallowe his Sabbath, worshipping him aright.

Rom. 7. 12.

Titus 2. 11.

But these branches are too general to be enlarged
 at this present: we will come therefore to the speci-
 all branch set downe by the Apostle: To distribute.

Now for doing good in speciall. Forget not to di-
 stribute.

There is (saith Augustine) a good that maketh
 good, and there is a good whereof we may do good.
 The good that maketh good, is the fountayne of
 Grace, which is the efficient cause of all goodnes,
 B whereof

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Jam. 1. 17.

whereof Saint James speaketh: Every good gifte, and euery perfect gift commeth from aboue, from the father of lightes: The good wherewith we may doe good, are the riches and substance which God endueth men withall. Riches cannot make a man good, but men may doe good with them. Now then saith August. Thou wilt aske me what shall I doe with my gold and siluer &c. Harken what Dauid saith: He hath disperfed abroad, and giuen to the poore, his righteoufnes remaineth for euer.

Pfal. 112. 11

The good thetefore which is to be done with our riches, standeth cheefely in distributing them, to such as haue need: which good is often in holy scriptures both commanded by Precept, and commended by Example vnto vs.

Ecclesi. 11. 1.

Salomō saith: Cast thy bread vpon the waters, for after many daies thou shalt find it. As if he should say: bestow thy alms, where it may seem to be lost: yet doubt not of thy rewarde, for surely thou shalt not lose it.

Verse 2.

Giue a portion to seuen, and also to eyght: for thou knowest not what euill shall come vpon the earth. That is, be liberall to many, for thou knowest not what may befall thy selfe.

Verse 3.

If the cloudes bee ful, they will powre forth rayne vpon the earth: And, in the place where the tree falleth, there it shall lie. As if he should say, where there is plenty, there ought to be liberality, and wheresoeuer it is bestowed, there shall it be found.

Verse 4.

He that obserueth the wind, shall not sowe, and he that regardeth the cloudes, shall not reape. That is, he that delayeth his almes, and pretendeth to waite a better

to the poore.

7

better opportunity, shal lose the occasion to do good.

As thou knowest not the way of the wind, nor how the bones do grow in the wombe of her that is with child: euen so thou knowest not the worke of God that worketh all. **As if he should say, Doubt not of the euent of thy liberalitie, though the reason be not euident.**

Verse 5.

In the morning sowe thy seede, and in the eueninge let not thy hande rest: for thou knowest not whether shall prosper this or that, or whether both shalbe a like good: **That is, take euery opportunity to do good & leaue the euent to God. The Prophet Esay condemning the fasting of the hypocrites of his time, setteth downe the fruites or signes of a religious fast, speaking in the person of God: Is not this the fast that pleaseth me, to deale thy bread to the hungrie, to bring the poore that wandreth into thy house, when thou seest the naked that thou couer him, and hide not thy face from thine owne flesh. And to the same purpose saith S. Iam. Pure deuotion & vndefiled before God the Father is this, to visite the fatherles & widows, in their aduersitie, &c. And our Sauour Christ, whose exhortations are a lawe to vs, doth often stirre vs vp to this distribution: Sell that ye haue, and giue almes, make ye bags that waxe not olde, lay ye vp a treasure that can neuer fayle in heauen, where no theefe cometh, neither moth corrupteth, &c. And S. Paule giueth a charge to Timothy, to bee laide vpon rich men: Charge them that be rich in this world, that they bee not high minded, nor trust in vncertaine riches: but in the liuing God, who giueth vs all things, abundantly to enioy: That they doe good, that they bee**

Verse 6.

Esay. 58, 6 & 7

Iam. 1. 27.

Luc. 12. 33.

Mat. 6, 20.

1 Tim. 6, 17

18, 19

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Mat. 18. 10,

rich in good workes, & ready to distribute, & communicate; laying vp for themselues a good foundation for the time to come, that they may obtaine euerlasting life. In which words, the Apostle beateth down the pride of rich men, and their vaine confidence in riches, which is the proppie of their pride, whereby the poore are contemptible in their eyes, who yet are our owne flesh. Esay 58. 6. Be a Gods image, and Christes members, and brethren Mat. 25. 40. And therefore he saith: See that ye despise not one of these little ones. And Saint Augustine saith, when thou meetest a poore man in the streetes, consider that he is a man created after Gods image: though he bee poore, naked, and miserable, yet beware thou despise him not, such as he is, take heed thou smite him not, take heed thou dye him not away.

Prov. 5. 16

And againe he saith: when an almes is asked of thee, consider who it is that asked thee, who thou art, of whom it is asked, & what it is that is asked. Hee that asketh is a man, so art thou of who it is asked, and the thing asked is no other than that which was given thee before, not onely to enjoy, but with our enjoying, to doe good to other: Even as Salomon willetth vs: That our fountaine shoulde flowe forth, as the riuers of water in the streetes.

Wee are all Gods beggers, that God therefore may acknowledge his beggers, let vs not despise ours. Thou wilt say (saith Saint Augustine) I am not such a one, God forbid I shold be such a one: He is base and beggarly, I am worshipfull and rich, &c. Tell not me (saith Augustine) the oddes of your
your

your apparell, or other externall thinges, but marke me the equality of nature, remember the day of your birth, remember the day of your death, : there is no difference in the one, or the other, both weake, both miserable. Thou camest lately into the world, and hast found much, that was thy good hap. He came lately into the world, & found little, yet his hap was not ill. Abide a while & nature will take away this odg. Naked camest thou out of thy Mothers womb, & naked shalt thou returne to the earth, our common Mother: For wee brought nothing into this worlde, neither shall wee carrie anie thing out of this worlde, &c. In the meane time it is his part *Rogare* to aske and it is thy part *Erogare* to giue.

Iob 1. 21.

Tim. 6 7.

In which case, wee are not left void of examples: for Abraham and Lot, were both bountifull, of that which God had blessed them withall, and spent it in hospitalitie, and lodging of strangers, whereby they entertayned Angels vniawares, as witnesse the Apostle, encouraging other to doe the like, that they may haue the like euent.

Gen. 18. 3.

& 19. 3

Heb. 13. 2

Holy Iob doth not vainely boast of himselfe, when hee protesteth and wisheth a heauie iudgement against himselfe: If I restrained the poore of their desire, or caused the eyes of the widowe to faile, or haue eaten my morsell alone, & the fatherles hath not eaten thereof, for &c. If I haue seene any perish for want of clothing, or any poore without couering. If his loynes did not blesse mee because hee was warmed with the fleece of my sheepe &c. Let mine arme fall from my shoulders &c. What a patterne haue all rich

Iob 37. 16.

17. &c.

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rich men in this man, if they wold endeavour to come any thing neere it.

Mat. 8. 17.

In the Gospel Christ is both our patterne, and our teacher, who easeth all that come to him of their bodily infirmities: and though he had no great shew of wealth, yet he gaue to the pooze, as appeareth Io. 13. 29. And as the rich women ministred to him of their substance, so he ministred to other of his store. Luc. 8. 3.

Act. 1. 10

And to the shame of all fruiteles Christians, it is said, that euen befoze his calling to christianity, Cornelius fasted, prayed, and gaue almes.

Act. 2. 30.

And in commendation of Tabitha, that she was full of good workes and almes deedes which she did, the widdowes which lamented her death, shewed Saint Peter the coates & garments, which she had made to cloath the pooze withall.

Now this Office of distributing, is not onely priuate, but publicke, and appertayneth to the Magistrate, as wel as to other rich men. For, distribution must be made both priuately, and publikely, both of our priuate wealth, and common stocke. It appertayneth therefore vnto the Magistrates, first to prouide, and then to distribute, for they are called Feeders: In which case, they must bee both, carefull to preuent, and diligent to content the murmuring of the people, as Moyse was when the people of Israell murmured: one while, for bread Exod. 16. an other while, for water Exod. 17. an other while, for flesh Nomb. 11. whereat no doubt Moises was greatly greued, & was careful to appease them. They must be as Ioseph, good stewards
to

to the poore.

to prouide in time of plentie, for the dearth to come, that they may preserue the life of their brethren. Gen. 41. &c. In which case if it might please them to take a view of a litle book intituled, The Regimēt of Pouerty, I doubt not but they shalbe greatly directed thereby.

Neither must this charge of prouision, be wholly layde vpon the common stocke, but they themselues also, must liberally conferre of their priuate goods, to helpe the common stocke, that their example may induce others. For when it is saide in the Gospell: That the rich men cast in their giftes into the Treasore, it is implied, that some among them were magistrates. And if Dauid, would not offer sacrifice to God, of that which cost him nought: no more may our rich men, make this sacrifice to God, of that which cost them nothing. Wherein wee haue a most royall example, in the Queenes Maiesties bountifull beneuolence, towardes the poore of the Cittie of London, to induce the liberality of her subiects.

Luc. 21. 2

2 Sam. 24. 24

In this distribution also, a proportiō must be kept both on the behalfe of the distributors, and on the behalfe of those which receiue the distributiō: for, in the one, an Arithmetical proportion is to be kept: And in the other, the proportion Geometricall is to be kept.

For they that haue much, must cast in the more: And they that haue little, may giue the lesse. Mat. 12. 41. Again, every mans necessity must be relieved: but some mans worthines, may make him the rather to be releued: According to the rule of the As-

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Gal. 6. 10.

posse: Doe good vnto all men, but especially to those that are of the household of faith. And therefore Bernard saith: Let the Lords stewards carefully take heed, that they distribute not the Lords almes vnadvisedly: That they giue not some, to such as should haue none, and none, to them that should haue some, much, to them that should haue little, and little to them that should haue much.

Finally, the affection in distributing is to bee regarded: first, that it be doone in simplicitie. Rom. 12. 8. that is, according to the trust committed to them: Let not him that carrieth the purse, bee a Iudas. Ioh. 12. 6. Lest vnder pretence of releeuing the poore, he do both robbe the poore, and grudge at the cost bestowed on Christ.

2. Cor. 9. 7

Secondly, that it be done with cheerfulness, Rom. 12. 8. For God loueth a cheerefull giuer. And so, whether it bee much or little, it is esteemed according to the affection of the giuer, and not according to the value of the gifte, as the widowes mite: Luc. 21. 2. For if there be first a willing mind, it is accepted, according to that a man hath, and not according to that hee hath not.

Mat. 6. 3

Luc. 17. 10.

Thirdely, that it be not done with ostentation or boasting, as hypocrites, to be seene of men: But let not thy left hande know, what thy right hande doeth. And when ye haue done all that ye can, Say, wee are vnprofitable seruantes, wee haue done that which was our dutie to doe.

Now, to apply these thinges to our selues: the Prophet Ezech. aggravating the sinnes of Ierusalem

lem, aboute the sinnes of Samaria, yea of Sodom:
 reckneth the sinnes of Sodom to be these, Pride, Ezech. 16. 49.
 Fulnes of bread, and aboundance of Idlenes, neither
 did they strengthen the hand of the poore: For the
 which sinnes, hee threatneth to bring sower great
 plagues vpon the land: The pestilence, Famine, The Ezech. 14. 21.
 sword, and wilde beastes. If our sinnes were compar-
 ed with the sins of Ierusalem, our Pride, Glut-
 tonie, Idlenesse, & Unmercifulnes would be found to
 exceede theirs. How then can wee escape the same
 punishment?

Our pride, gluttonie, and couetousnesse, hath de-
 uoured our liberalitie, euen as the seuen leane kine,
 deuoured the seuen fat: And our Idlenes doth make
 vs so to swarme with beggers, that they are able to
 eate vp all the store of the land, euen as the seuen
 leane Cares did eate vp the seuen full Cares of
 wheate. And can we helpe all this with our calling
 on you? may we not say: Who hath belieued our say-
 ings? Al the day long haue we streatched out our hand
 to a rebellious people that harden their hearts &c.
 We may iustly complaine with Augustine. As wee Augustine.
 goe and come, to Church & from Church, the poore
 crie out vnto vs, that wee would mooue you to com-
 passion toward them, but they say they receiue no-
 thing from you, so they thinke we labour in vaine a-
 mong you.

Yet let vs consider the hand of the Lord: who
 hath often shaken the rodde ouer vs. The Pestilence
 hath often afflicted the whole land: Let vs take it as
 a plague for our pride. And this scarcitie, or rather

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Dearth not onely of bread, but of all other victuals, which now more hardly pincheth vs, than in many yerres before: Let vs take as a cheacke of our gluttonie, or fulnes of bread: which want, concurring with our Idlenes, if it should bring a sword: let vs take it as a punishment of our Idlenes. And the desolation which may folow, may iustly be imputed to our vnnmercifulnesse: which that we may preuent, let vs follow the counsell of the Orator Demosthenes to the Athenians, at what time Philip of Macedone besieged their Cittie. Be men of Athens, yee haue great store of money and riches, if ye will bestow them, ye can want neither men nor munition: So we may say to you, in these great threatnings of our forraine enemies: Be haue great store of money and wealth, if ye will bestow them, ye can want neither men nor munition: But I say further, if ye will in time distribute your money and wealth, with a ready and willing mind, according to the commaundement of God, ye shall not want Gods assistance. And thus much for the Exhortation.

It followeth now to speake of the Reason annexed to this Exhortation.

For with such sacrifices God is well pleased.

WE reade of a little fish called Remora, which hath this secret force, to stay the gretest ships in their

in their swiftest course, as it did the ships of Iulius Cæsar, the great Monarch. This world is a sea of fume, tossed with many tempestes, and wee are as ships sayling to the hauē of rest, but in this our navigation there are many Remoraes, many lets, to hinder vs in our course of well doing. It were too long to reckon the manyfold lets and hinderances of this liberalitie, and no lesse time would it require to deliuer the sundrie remedies: The chiefe hinderance is Couetousnes, which is ioyned with a distrust of Gods prouidence, which our Sauour Christ laboureth to remooue by many reasons. Mat. 6. 19. Luk. 12. 15. &c. For the couetous man feareth losse by giuing: But almightie God promiseth gaine, not onely in this world, but in the world to come. Hee that giueth vnto the poore, lendeth vnto the Lord, and looke what he layeth out, it shall be payde him againe. His barnes shall be filled with aboundance, & his wine presses shall flow ouer. The soule that bleisseth shall bee made fat, and he that watereth shall bee watered. Hee that hourdeth his Corne the people will curse him, but blessing shall be vpon the head of him that bringeth it forth. In the time of dearth: And for the time to come, He layeth vp a good foundation, euen treasure in heauen. 1. Tim. 6. Mat. 6. For they shall be receaued into euerlasting Tabernacles. Luke 16.

And therefore Augustine vpon the wordes of the Psalme. Hee hath despersed abroad and giuen to the poore, his righteousnesse remaineth for euer. Marke, saith he, what is increased and what is decreased: That is decreased which hee must needes haue lost:

1. Tim. 4. 8.
Pro. 19, 17,

Pro. 3. 10.
Pro. 11. 25, 26

Psal. 112. 11

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That is increased which hee shall possesse eternally: his money was diminished, his righteousness increased.

Chrysostome.

And Chrysostome saith: He that doth a good deed, receiveth a good turne, rather than giueth: For hee receiveth more than he laide out, because he lendeth to God, not to men: hee increaseth his wealth, & not diminisheth. For all that which is ours, is then most of all ours, when it is common to vs with our brethren.

Damasc.

And Damascen saith, thou giuest but little, and receivest much: thou reachest a penie, and receivest a kingdome: thou giuest a transitorie thing, and gapest an eternall. Wee commend a Merchant, that selleth Leade and getteth Golde, and shall we not commend him that giueth his money to get righteousness? Wee will willingly giue out one pound to receiue a hundreth, and shall we not giue a little money to purchase a kingdome? But let vs returne to the Apostle. The Apostle setteth downe foure Motiues, to induce vs to liberalitie towards the poore.

The first Motiue included in his generall reason, is, That by distributing, we become Sacrificers.

In the time of the law the people might not offer their owne Sacrifice, nor approach to Gods Altar, but they were faine to bring their offering to the Priest, who by a peculiar priueledge, might present it to God: Now wee are freed from this bondage, and are euerie one of vs consecrated Priestes. To offer vp spirituall sacrifice, acceptable to God through Iesus Christ.

Apoc. 1. 6.
Pet. 2. 5.

The

to the poore.

The second Motiue, is that our workes become Sacrifices. For how can it bee but that all our good workes should be Sacrifices, when as we our selues both soule and body, are holy and liuing sacrifices. Rom. 12. 1. Wherein also there is great oddes, betwene the sacrifices of the olde Testament, & ours: For there, the bodies of brute beastes were offered in sacrifice, wee offer our owne bodies, by mortifying our corrupt affections, and walking in newnes of life.

The third Motiue is, that our Almes deedes are Wel pleasing sacrifices: for when the persons are accepted, the workes must needes be accepted: Abel was accepted, and therefore his sacrifice accepted. Gen. 4. 4. Noah was accepted, and therefore his sacrifice accepted. Gen. 8. 21. Abraham was accepted, and therefore his sacrifice accepted. Gen. 15. 9. But who is it that maketh vs acceptable? but hee that is the best beloued, euen Iesus Christ, to whome it was saide: This is my beloued Sonne, in whome I am well pleased. Therefore we presume not of our owne worthynesse, or of the worthines of our workes, but of the fauour of God in Christ. For it can not bee, that any mans workes can be acceptable, till he himselfe be reconciled, neither is any man accepted for himselfe, but by faith in the Mediatour Iesus Christ.

The last Motiue, riseth out of the consideration of Gods person, to whome our workes are acceptable, whose fauour excelleth the fauour of all creatures, And surely, if the Pharisees esteemed greatly of themselves, because their workes pleased men:

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how much more ought wee to reioyce, when our workes please God? For hee is not alwaies praise worthy, whom men do commend, but he whom the Lord commendeth 2. Cor. 10. 18. yea that which is highly esteemed in the sight of men, is many times abominable in the sight of God: Luc. 16. 15. Let vs therefore endeavour to please God, lest the Pharisees rise by in iudgement against vs, who were so carefull to please men: yea lest the harlots condemn vs, who are so carefull to please their louers: For which cause Pambus brake out into teares, for when Athanasius had brought him out of the desert, into the Cittie of Alexandria: while he beheld a certaine light woman curiously attired, and gorgeously araied, to entice her louers, he brake forth into tears, and being demanded the cause, of his weeping, hee answered, that two things moued him to weepe: The one was, because he saw that woman runne so headlong to destruction, with her louers: The other was, because hee himselfe was not so carefull to adorne himselfe with vertues, to please God, as she was to decke her selfe with vanities, to entice men: Now that it may appeare, that these sacrifices please God aboue all other, it is euident by many testimonies of holy scripture.

The Lord by the prophet Esay, bybraiding the unthankfulness, & hypocrisie of his people, in contempt of their sacrifices saith: What haue I to doe with the multitude of your sacrifices, &c? who requireth them at your handes &c. My soule hateth them &c. I will turne mine eyes from you &c. What is it then that

Socrat. 2. 6. 4.

Esa, I, 11.

Verse 12

Verse 14.

Verse 15

to the poore.

4

that the Lord requireth: Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill: learne to doe well: seeke iudgement: relieue the oppressed: iudge the fathers lesse, and defend the widdowe: Then come and let vs reason together &c.

Verf. 16.

In like manner the Prophet Micheas, induceth the hypocrites, carefully enquiring how they might please God? Wherewith shall I come before the Lord? &c. And after many large offers made by the hypocrites, the Prophet answereth them: He hath shewed thee O man what is good, and what the Lord requireth of thee: namely to doe iustly, and to loue mercie, & to humble thy selfe to walke with thy God.

Mich, 6, 6.

verf. 8.

And Osea setteth down this sentence from Gods owne mouth: I desire Mercie, and not sacrifice, &c. which sentence, our Sauour Christ alledgeth twice in the Gospell, Mat .9. 13. & 12. 7.

Osea, 6., 6.

And Saint Paule, commending the liberalitie of the Philippians in relieuing of hys necessity, saith: I was euen filled, after that I receiued of Epaphroditus, that which came from you: An odour of a sweete smell, a sacrifice acceptable, & pleasant to God: And S. Iames calleth it pure deuotion. Iam. 1. 27. as it is before alledged.

Philip. 4. 18

To concludetherfore, Seeing Christianity is not an idle profession, but a busie practice, alwaies occupied in doing good: And seeing among all other good workes, distributing to the necessitie of other, is a speciall good worke, not onely comfortable to other, but also profitable to our selues, &